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CONTENTS



**ULTIMATE PRODUCT OF PROGRESSIVE EVOLUTION.—LABOR-SAVING
MACHINERY UNDER COMPETISM, - - - - KORESH**
Pan, the Great Cellular Delity, - - - - BERTHALDINE, MATRONA
EDITORIAL PAGES.—Greatness of Shakespeare and Napoleon.—The Outlook for
Christianity.—Beauties of Nature.—The Art of Civilization.—Tiresome School Meth-
ods.—Progress in Heaven.—The Comforter.—Short Paragraphs, **LUCIE PAGE BORDEN**
QUESTIONS.—Continuity of Life in the God World.—The Passing of the Old World.
—(Explanation of the Famous "This Generation"), **KORESH AND L. P. BORDEN**
MISCELLANEOUS.—New Slave Market.—One Literary Catastrophe.—Another Edi-
tion Ready.—Koreschan Propaganda Appointments.—The World's News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGIL

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is a conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only a scientific theory of communism, but a practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. It demonstrates the fallacy of competitive power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit on when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 33.

CHICAGO, ILL., JULY 5, 1901. A. K. 61.

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Ultimate Product of Progressive Evolution.

False Hypotheses upon which Modern Evolutionists Build; the Goal of Evolution is the Race of Immortals; the Powerful Momentum of Supreme Aspiration Toward Godhood.

THE DOCTRINE OF PHYSICAL EVOLUTION assumes that there has been a progressive and distinctive development from the lower to the higher conditions, ending with the present supreme stage of living manifestation. The premise of this assumption involves no predication of a creative power at any time in the progress of unfoldment, superior to the stage of life prepared to shoot forth into a more richly endowed physical organism and functional capacity. The evolutionist may or may not positively deny the existence of a supreme intellectual creative function, but he does contend that there exists no necessity for such a force in Nature, as the inherent tendencies of matter are sufficient to account for all the varieties of form and function that exist. We do not dispute the general claim of the evolutionist that there is operative a series of specific creative functions, beginning with the lowest condition of active development and ending somewhere at a point of limitation in the series. While we do not question the general fact of the law of evolution, we do deny the right of the evolutionist to assume a premise, and upon the basis of that assumption to reason out a fabric, the conclusion of which involves all the elements of assumption which the premise includes, and then insist that the theory is so sufficiently grounded in

certainty as to be worthy of acceptance as a truth.

Evolution is a fact, as undeniably indicated in Nature and just as positively pronounced in the teachings of the foremost Biblical writers. While discussing a subject which to the world in general remains a problem, we cannot justify ourselves in predicating our argument upon so flimsy a statement as that made by Darwin—that when an hypothesis explains various large and independent classes of facts it rises to the rank of a well-grounded theory. He says that in scientific investigations it is permitted to invent any hypothesis. The great difficulty with which the so called scientific world has had to contend, is the lack of determining the relation of various large and independent classes of facts to a positively asserted and demonstrated premise, rather than to a previously assumed theory where everything like a premise has been ignored. In attempting to reason on a subject involving all that is embraced in this question of life and death, it would be unpardonably criminal to lead the world into a settled conviction of the truth of a theory of being, which had nothing but assumption on which to rest. We have denied the right of any man to assume either a premise or a theory, with the purpose of establishing in the general mentality of the race a fixed conviction

as to fallacy or truth. We, therefore, will first state, then prove our premise, when we shall proceed to argue our points.

Aspiration Toward a Higher Existence.

There exists in the human intellect an aspiration toward a condition of development supremely beyond the present existence called human life. If there could be adduced no other proof, the fact that we can and do formulate the language of such a desire, is an absolute demonstration of the fact of the aspiration. We need not stop here, for we find the statement, written almost thousands of years ago, "That to all them that believe in his name gives he power to become Sons of God." Here is positive testimony to the fact of an aspiration in the human soul, for an attainment beyond the general tendency and conviction of the race. We discover here the language of desire expressed in the formulation of a specific aspiration of the mind, a determination to become the offspring of Deity himself. It is admitted by the school of agnostic evolutionists, that creation progresses in the order of development by distinctive series and groups, marked by well-defined divisions into what have been distinguished as kingdoms and species of Nature. No man has dared to assume that the principle and law of graduated development cease with the present stage of its progress in the kingdom called man. No evolutionist has ever advanced any reason for a conviction that there may not proceed, in the work of evolution, the projection of another kingdom as distinct from the ordinary humanity, as this humanity is distinct from the animal kingdom below it. The aspiration for such an attainment is proof positive that the attainment is possible.

Every stage of progress in the order of evolution is the result of the desire—the conscious or unconscious aspiration—to unfold into something beyond the given point of development. We will attempt to give a reason for this aspiration, so obviously plain that the man who runs may read. It is a generally and well understood fact that the human embryo, in the progress of its growth, passes through the various stages of embryonic existence in the same order that is claimed for the universal progress of evolution. If, as it has been declared, the individual is the microcosm, or the universe in its least form, and like the macrocosm, or the universe in its greatest form, then the order of progress should be identical in the two. There is no reason to believe that the two systems do not correspondingly progress in their development in evolution. Now, it cannot be disputed that the microcosm, the universe in its least form, progresses through its distinctive degrees through the inherent aspiration of one degree to become the characteristic form and function of the succeeding one; nor can it be denied that this aspiration became inherent by virtue of the fact that there were

parental forms and functions which were transmitted through the germ and sperm to the embryo, and that because of this transmission, the various stages of the embryonic progress had their aspirations, and through them attained the life of the independent human form. The desire of every stage was implanted through the germ and sperm from the parents, into every stage and degree of embryonic progression.

Inconsistency of the Modern Evolutionist.

The ordinary scientist assumes the impossibility of what is denominated miracle. He evidently means by this, that he does not believe in the performance of any function contrary to the natural order of law, and assumes that what he does not know about law, no other man has any right to know. If the "scientist" would allow himself to think outside of his common ruts of mental effort, he need not be troubled over this bugbear of a term. Miracle is a Latin word, and is equivalent to the word wonder or surprise. Every time a man admits astonishment, he acknowledges the possibility of miracle. But the "scientist" is more ridiculous than this in his absurdities, for he confesses to the possibility of the development of one kingdom of a superior order from the kingdom of an inferior degree, and then ridicules or absolutely ignores the idea of the law of evolution progressing to the development of a kingdom of Nature, or of arch-nature, above the now existing humanity.

According to the doctrines of evolution, inert matter, that is, matter dead and immovable, began without inherent life to act. It could not move by virtue of energy, for energy, according to the physicist, is but a mode of motion, and before matter moved there was no mode of motion, hence there could be no energy. Now, who can be so vivid in his imagination as to believe that matter, which the physicist asserts is inert, had the power to "get a move on itself" without energy, when energy is as essential to motion as motion is essential to energy? No sensible man could believe thus. However, the scientific evolutionist *assumes* to know that matter did "get a move on itself" without the aid of inherent life, and that this move was no miracle, no wonder, no astonishment. He believes, further, that the mineral kingdom arose from the original status of homogeneity, that the elements of matter developed from this primeval state, and then denies the existence of miracle. He still further advocates the philosophy that the vegetable evolved from the mineral kingdom, and yet he denies the fact of miracle. But more than this, he declares that the animal kingdom developed from the vegetable, and yet there is no miracle. This is not the height of his absurdity, for he affirms that the human kingdom arose from the animal, without im-

parting to the world the discovery of the connecting link; and he still protests that there is no miracle.

Climax Not Yet Attained.

For argument's sake, let us admit that the order of development is according to the affirmations of the physicist,—that each kingdom develops from the preceding one does he know that evolution has expended its forces in the creation of man in his present condition? We not only declare evolution to be a fact, but we further declare that no phase of life has its origin in any other phase, without the lower phase having derived the possibility of evolving the higher form from a previous existence of such a form and quality of life. We state this proposition on the positive observation of facts applicable to this law. When we see the order of progress in embryonic development, and know that this order derived its powers and inherited its possibilities from a completely organized form with a corresponding complication of functions, we know that the same order derived its powers and possibilities from a thoroughly organized universal form, having a corresponding complication of universal function.

Universal form and function proceed from universal form and function. We mean by this, that the universe is inherently self-preserving and perpetuating, because its form is perfect and absolute, and because it has a corresponding and adequate function. It is therefore eternal in its absoluteness, in its integralism. Because man has not attained to the corresponding perfection of his character in anatomical structure, in physiological function, and in social and economic adjustment, there must be added another phase of progressive unfoldment. Man is ripe enough to reproduce his kind, but he cannot progress to a higher and distinctive life without the influx of higher elements of life; nor can the evolution of a higher character obtain without the involution of the archetype of the genus to be derived from the existing plane.

With the facts all pointing toward another and superior genus of beings, with the knowledge of the fact that nothing can unfold that has not been infolded, we assert that before a new genus can proceed from the human race, there must be—if there has not already been—the involution of the archetype, the firstfruits of the coming genus. With this postulate founded upon absolute knowledge, from an array of scientific facts, we have the testimony of the Christ himself, with the corroborative evidence of his Disciples, that the Son of God was involved from the present race, and that the race was fecundated from a superior source in order to develop, by involution, the first product of a new order. Not only are these facts before us, but in the aspiration for a higher life we have the assurance that the seed has already been planted for the new order. This argument cannot appeal to those who have not

these aspirations, or at least in whom they cannot be awakened.

Coming of the Arch-Natural Genus.

We reach the conclusion that there will be developed a new race of men, which we will denominate the arch-natural genus—the Sons of God. We have herein set forth better reasons for this conclusion than have ever been given for the theory of evolution now in vogue. Our argument has been predicated not on hypotheses, but upon premises demonstrated, the premises founded upon the facts extant—aspirations for a higher racial development, and that evolution is not complete in the individual until the individual partakes of all the characteristics of the universal, and that the aspiration for a life beyond and above the present attainment, and the formulation of its propositions, could not exist without a derivation of those factors from the parent of the conception. The conclusion is inevitable, then, that there will be Sons of God. It is also inevitable that these Sons of God will be the product of the implantation of the Son of God in the race; and we may not only determine the fact, but the time of their appointment. We may also determine and direct the processes of the attainment.

Upon the basis of what we know, we are enabled to declare the enunciation of a coming genus of men as distinct from our common humanity, as this humanity is above the lowest animal. As no evolution can obtain without a previous involution, it follows that the firstfruits of the genus to obtain must inhere in the existing genus, from an implantation derived from the archetype. It is therefore reasonable to assert that the archetype was planted back in, or was absorbed by the race which it is purposed to further unfold. If we will examine the testimony that has been authoritatively given in great abundance, we will discover that it agrees perfectly with the great array of facts of history, of prophecy, and of science. We have had the testimony of many, that the Son of God came forth as the involved product of both God and man. We have the further testimony that this Son of God was taken into the race through absorption, which is in confirmation of all the principles and laws of evolution.

Jesus' own testimony is to the effect that he was the bread that came down from heaven, which if a man eat he should live forever. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day," the end of the age. "Go and take the little book * * * and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." The Lord, the Word, was the little Book. He was partaken of by his followers, through his translation, by which means he was absorbed by his church. His descent into the hells of human existence was the bitterness of the transformation. From this

The Flaming Sword.

Word, the Book will be evolved, opened; this is the testimony of the Scriptures, for they declare that the Book will be unfolded, and the names written in the

Book of Life will be manifest. These names to be observed are the Sons of God, the personality of each constituting the name of each.

Labor-Saving Machinery Under Competism.

Control of Inventions by Corporations Belongs to the Order of Industrial and Commercial Imperialism;
Relation of Capital and Labor; the Impending Revolution.

THE INVENTION AND UTILIZATION of labor-saving machinery have thus far been devoted to the exclusive purpose of enhancing the facilities for the accumulation of riches by those who, either through commercial wisdom or other fortunate inheritances, have been enabled to control it, regardless of results upon the great wealth-producing class. Facility of production is one of the essential demands of this progressive age, and the invention of machinery is one of the provisions of a wise generation to meet the requirements of the occasion. Labor-saving machinery should have in view two factors in its application; these are, first, the reduction of labor to the point of recreation; and second, the increase of production to the extent of a normal relation of the producing classes to demand and supply. The present application of labor-saving machinery is preposterously illegitimate in the normal sense, but decidedly legitimate in a commercial one. We do not contend that this is a new thought regarding labor-saving machinery and its uses, but we do affirm that the laboring masses of the United States and of the world are very generally ignorant of the relation of production to what is called capital, and the ultimate uses of productive possibility. If this were not true, the attitude of the laboring masses toward so called capital would be of a decidedly different character. If it were not true, there would be no labor-unionism, for the laborer would understand the nature of capital, its source, and his rights regarding his title to the products of his toil.

All capital is the product of industry in what is denominated labor. The present differentiation given to capital and labor is founded upon a radically defective conception of human rights, predicated upon the basis of the competitive system of activity. On the basis of competitive industry and commerce, there can be but one tendency, namely, the accumulation of wealth in the hands of the few, and the control of the masses by the money power in such a concentration of wealth as to constitute an imperialism which is not only universal but heartless. We object decidedly to the aggregation of wealth in the hands of a small class of people who have no sympathy nor fellowship with the masses, and whose differentiation distinguishes the two classes as superior and inferior.

If the system of competism be allowed, then the right to control labor-saving devices must be conceded also; and we have no right to complain because those skilled in the manipulation of men have subjected men and machinery to their own personal uses. In the competitive system there is one inevitable tendency, with its disastrous consequences looming in the not distant future. Monopoly will not only control the wealth of the world, but through this control the masses will become the abject slaves of the owners of all capital. We cannot consider for a moment, the question of a permanent monopoly and occupation of the wealth of the world in the light of the intellectuality of the twentieth century. Under the facile peculiarities of a democratic system of government, with the opportunities for mental improvement which the century affords, there will be a rapid awakening of the people to their industrial and commercial rights. There can be no honest disputation of the right of the industrious man to his production; and when the mind of the working and clerical masses awakes to the urgency of the situation and to the fact that the producer owns the product of his toil, there will arise in the arena of politics and legislation, an arm of justice that will change the complexion of the principles of government.

We are not anarchistic; we thoroughly believe in and advocate the principles of law and order. We declare, however, that to the producer belong the products of his efforts, and we will do all in our power to educate the people up to this standard of righteousness. The masses have no right, by a violent revolution, to destroy government, to confiscate and destroy property, nor to violate the laws of order. Notwithstanding this fact, the time is at hand when the lawless will attempt—on a large scale—to subvert the ends of government by a violent revolution. Nothing stands between the hoarded wealth of the billionaire corporations and its distribution to the people, but the prevailing ignorance of the producers of these billions. There can be no question of the right of the citizens of a country to conduct its legislation in the general interest. Could wisdom and righteousness walk hand in hand, in the aggregation of a popular multitude, legislative enactments would be instituted which would put an end to the unequal conditions which have arisen

as the legitimate fruits of the system of competism.

The wealth of the world will be equitably distributed; its distribution will obtain through the legitimate power of the people to provide for their happiness. The equitable distribution of wealth and the adjustment of labor-saving devices and machinery so as to insure to the producer their benefits, will not accrue by a process of gradual evolution. The perverseness and obduracy of the human heart preclude the possibility of any such termination of the industrial conflict. The breach will widen until the crash of revolution comes. The catastrophe cannot be averted; from the debris will arise the power of reconstruction. In the new adjustment of machinery to the performance of industrial uses, it will be so provided that labor-saving devices of every description will be employed to destroy labor, not merely in name, but in fact. Labor and labor-unionism will be relegated to oblivion, and in the place of these will be the establishment of an industrial system from which both competism and labor will have been expunged, and industry will have become a recreation.

The Koreshan System is the best friend of the working man and of the millionaire. Were it possible, we would save them both from the catastrophe of their ignorance and cupidity. We would say to the hoarders of hundreds of millions: "See the inevitable, and equitably arrange wealth and industry in the form of such a government as will provide against the time of retribution. Aid in the destruction of the competitive system, and inaugurate a system where industry will be a pleasure, and in which there will be an equitable collection and distribution of all industrial products." We would say to the laboring masses: "Do not form yourselves into organizations for the violation of the principles of individual liberty, but rather organize into such a social unity as will involve the right and power to legislate the world into equity." We do not give this advice, however, because we know too well that no power of persuasion has potency enough to avert the coming crisis. The world must have its discipline; after this will come the adjustment.

In the public ownership of public utilities, in the equitable distribution of the products of labor, and in the utilization of labor-saving machinery and its application to the relief of labor, with its reduction of hours to the minimum, there is no special difference between the views of Koreshanity and socialism. At this point,

however, there begins a radical divergence of conviction. Whether it be a godless phase of socialism, or that phase which attempts to establish itself on the ruins of a defunct Christianity, our deviation is radical and defined. Shall we build an organic structure from a rotten fabric? Shall we take the material of a dissipated and obsolete Christianity and, without renewal or transformation, construct a system after the old pattern, or shall we renew and transform the substance and emplace our fabric? The institution of the Christian dispensation was not the renewal and re-establishment of the Jewish age. There was a revival of the soul of the personalities who were to constitute the substance of the new structure. It was a new dispensation; it was initiated in a radical revolution. While it was founded upon the principles of the law of Moses, and was the result of the Lord's obedience to that law, it added the elements of nearly two thousand years of progress, and—from the involution of progress and increment—a specific baptism without which there could have been no re-adjustment of human relations.

Christian socialism will not answer the demand of the present age. Christianity is effete; it is without soul; it cannot be revived. This is the beginning of a new dispensation, and it will have its organization under new auspices and with its new name. "Behold, I make all things new," is a declaration specifically applicable to this present time. It is a new age; it demands a new baptism, and it will be inaugurated with a name as new to the world as was the name under which the now recidivating dispensation took its initiative. The new age, the Aquarian dispensation, will not be known as Christianity. Christianity is dissolute, and its garments threadbare; they will be cast off as useless.

Change the soul by a renewal of the life! Let the new breath of a resurrected Deity overshadow and permeate the race! The true Elijah (God, the Lord) will focalize his power, and in the midst of all the false christs and false prophets will signalize his name and his authority. When the human soul becomes permeated with the divine respiration, and the soul of man becomes the soul of God, then, and not until then, will all the devices of men for the increase of facility for production be adapted to their legitimate use. Labor-saving machinery will be employed for the saving of labor, and not, as now, to deprive hundreds of thousands of the means of subsistence.



The love of the neighbor wrought into actual and practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor.

The Constitutional provisions for the American citizen to express his wish through the ballot, render it possible for any set of principles to be submitted to the tribunal of public sentiment, and acted upon through the constitutional right of balloting.

Pan the Great Cellular Deity.

The Pan-American Exposition and Its Significance in Relation to the True Pantheism of Koreshanity; the Koreshan Exhibit at Buffalo; the Prophetic Symbols in Empire State.

BERTHALDINE, MATRONA.

THE SALVATION of the God race, to be brought forth by the Bride or church of Jehovah, is to be worked out by the performance of the uses of life in obedience to the laws of divine life. The Theocratic kingdom, in which the God race will be manifest, is preëminently an industrial order or kingdom of uses, in which all uses are performed in obedience to the law of love. The time has come for the Gentile earth, the womb of Nature in which the seed of the Lord's body was sown, to yield her increase, the fruits of her labor, to the Almighty—her rightful Lord. That church in earth is the lawful Bride of the Lord God, which best represents his wisdom and understanding of the science of the law in application to life, for the reproduction of his life in harvest form. This church or body is the ordained continent of all there is of the God-Man, pneumatic and psychic, therefore of the God of the body or Bride of Christ, to be perfected in his image and likeness and crowned with glory and honor, being the holy Temple of the Elohim.

Because the body of this God was regarded as the continent or container of all things, he—its inherent Deity—was called of old, "great Pan." Great Pan, in the most universal sense, is God of the hollow globe—the sphere or womb of his eternal gestation of worlds or cosmic orders in Nature, the realm of time, within which he presides as the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," or equilibrium. It is he who holds the balances of all power with the hand of Libra, the chief executive of his eternal justice, blind to all but the science of the will of her Lord. Great Pan lives again, for the immortal God has power to lay down his life and to take it again in due season, by the mighty forces involved in truth—the science of the laws of his being.

As the science of truth, He now lives again as an intercessor for mortal man, to establish his final covenant with the Lord his God. In the fulness of His Godhead, he reunites all things evolved from himself within the confines of his habitation, this cellular universe of ours, of which he—as the fulness of the Godhead bodily—is the incubated origin and destiny. Great Pan lives again in his awakened consciousness of the knowledge of the form and functions of the universe, and of the origin and destiny of himself as its King of kings and Lord of lords. He has awakened as a strong man out of the sleep of earth's night, as a man made strong by reason of the wine of his life, the blood of the covenant of his Almighty Godhood.

Unwittingly, the Pan-American Exposition celebrates the awakening of great Pan from his long sleep of death in the natural world, to all that was God-like in Jehovah Jesus. The quickening powers of his awakened intellection and affection will soon awaken earth's

millions, dead in trespasses and sins, and thousands will be made alive to the righteousness of all those laws of God, obedience to which brought life and immortality to light through the Gospel of the Lord Jesus Christ. These laws, made void by the death of Pan, have made the earth without form and void because of the darkness which covers the deep—the sea of multitudes, peoples, nations, and tongues. The science of Pan, the science of Universology, takes its humble place at the great Pan-American Exposition at Buffalo, there to declare to the representatives of Pan-America, with the divine prophetic voice of its publications, the absolute truth of God concerning the origin and destiny of man, and the forms and functions of his universe.

The end of the present cosmos is the chaos which now is, and a new cosmos is due—a new heaven and earth. The Christian dispensation has reached its termination, and the Koreshan has found its foci of beginning. The vivifying forces of Koreshan Universology have been operative in earth for over thirty years, and the worlds in transition have been getting the material benefit of their radiations from reflecting minds, unconscious of their personal source, but greedy for their benefits. These rapidly multiplying benefactions, now abused to heap up riches for the spoilers of the people, must ultimately be surrendered to the God from whom they emanated, and by his personal direction be distributed to those who are learning to delight in his laws and to do his commandments.

Universology attends the Feast of Booths at Buffalo, because Buffalo leads the world in honoring the name of Pan, and locates the beginning of his natural empire. The Buffalo symbolizes the end of the old, and in cyclic orders the end of the old is the beginning of the new. So to Buffalo, in the empire state, belongs the honor of expositing to the world of the industrial arts and sciences, that supreme science and art of Universology, the science and art of giving life to the world by the obedience to law in the performance of uses to the neighbor, without money and without price. The empire state has been honored beyond all sister states, in being the birthplace of the greatest scientist ever born into the world of mortals, to give it the science of the laws of immortality and eternal life.

To the victor belong the spoils. For him great Pan has harnessed the white horses of mighty Niagara, to roll the chariot wheels of his imperial industrial powers. The absolute scientist of universal law represents the labor of the Gods for 24,000 years, to give to mortal man their holy name and place and power, and the labor of man for 24,000 years, to attain the name or personality of the Gods. The white horse, symbol of the restraints and adjustments of commerce by the wisdom and understanding of chastity, is the power

that enables his rider to establish equity, and to rule the world in righteousness. The white horse of the five great waters of the United States of America, represents those natural sciences hereafter to be used for the honor and glory of God, which constitute the perfection of man as a colaborer with God.

At the chief harbor of the noble empire state stands the great statue of "Liberty enlightening the world." She stands there in the order of law, because the empire state has given birth to the greatest Light of the new world which is to illumine all worlds, the Light of absolute science. From the establishment of this imperial power in the minds of men, proceeds the genuine liberty of the Sons of God. It is for New York to lead the world, if she will, in revising the order of the old and dead way, which instituted the stoning of prophets, and do honor to him for whose name and sake she will be honored as long as science rules the thoughts of men.

Jehovah Jesus gave his life for the world he ushered in, that it might reproduce his light and life. His light has come as absolute science to be sown for the righteous, in the darkness of the mortal mind, that men may have life, and that death may be swallowed up in victory. Through Koreshan Universology the hope of immortality and eternal life—begotten in man by Jehovah—is to be brought to fruition. Faith must now give way to science, and science must impulse to action. Water, the universal solvent, and electricity, the universal consumer, well symbolize the mighty mental forces that will unite to renew the life of the world.

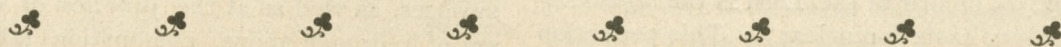
Every lover of truth, every patriot who believes in the royal destiny of the Pan-Americas to become the seat of universal empire, should wend his way, if the Gods permit, to the Exposition at Buffalo, and not stop till he reaches that which may seem to the careless or uninitiated, the least of all the expositions at the great feast of booths, but is greatest in that it declares, in the midst of all, the most wonderful of all discoveries to be recorded in the history of Mazzaroth, since the decline of the Golden Age, when the world began to sing, "great Pan is dead." The little booth in the Pan-American Exposition presents to the Pan-Americas the source of their future imperial greatness. The Koreshan Cosmogony, the foundation of Koreshan Universology, furnishes a demonstration of its fundamental principles as expressed in foundation facts which are irrefutable. Every seeker for truth should remember the instruction of the Gods, to "despise not the day of small things." The square and the plumb-line of mechanics are small things, but they can tell great truths in the hand of the genuine Scientist who ignores no law, but demonstrates his knowledge. The New York Prophet, who heads the College of Life, the school of

all true prophets, declares with the plumb-line what the world of Pan cannot gainsay.

My Father worketh hitherto, and I work, said Jehovah Jesus. Jehovah works until the salvation of his race, the Elohim, is accomplished, and they are saved by the love of the truth. The man who has the truth is "the mighty one of forces," to whom men are attracted, and by whom they are delivered from these vile bodies of death. When their salvation is accomplished, their God rests from his labors in them, and a Sabbath of rest for His people is instituted. Science harnesses all the forces of the universe for the service of the God-Man. The devil (mortal man) is God's servant; in the absence of Pan, he thinks himself God, as he works by the reflexed light from the spirit world of Pan—and unwittingly prepares the way of the Lord. When the Lord comes, destruction is the beneficent portion of the devil and all his works, and his disintegrated forces recede to their own place, there to labor in subjection in the sphere of mortality till they reach the terminal point of transformation in the lowest hell.

Trusts and combines for the conservation and the orderly economic use of power are all—in the order of law—servants of the Most High; and the productions of their labor revert to Him, their legitimate Heir, whose joint heirs are those who confess his Name and establish his empire—the kingdom of divine uses. This great and final trust or combine, in which each man is emplaced in the order of law according as his work shall be, eliminates from its organization the factor of usury, instituted by the devil of greed, and substitutes the spirit of God, the love of use to the neighbor.

The buffalo or bison signifies also the love of life or Haveh, the divine wisdom of the law of love. If men would become the sons of Haveh, they must apply their hearts with the wisdom of the law, and, taking heed thereunto, come out from the old order, the sphere of competism, and enter the sphere of coöperative industry. No better place in earth, we think, than Buffalo could be found for the institution of coöperative industry as applied to the arts and sciences of the God kingdom. Niagara, harnessed, stands ready at her door to serve the great Knight of divine labor, the servant of all, whose FLAMING SWORD guards the way of the Tree of Life, and who presides over the kingdom of divine uses, which is destined to make America the seat of an empire involving the universe in its protective sphere. Westward from Buffalo, the course of natural empire may take its way round the world, to finally focalize in that zenith of its zone of glory, the New Jerusalem, whose north gate is already opened at Estero, Florida, and whose twelve gates will open into the chief city of the God race yet unborn, the Most Holy living Temple of which will be the Mother of the Gods and the Glory of the Lord, who becomes the Light of the world and gives light to the whole House of Israel—God's universe.



In the Editorial Perspective.

LUCIE PAGE BORDEN.

SHAKESPEARE AND NAPOLEON are representative characters, each in a special line of development tending toward the Messianic personality. Both focalized entities in the median line of progress. The world has paid ample homage to the genius of Shakespeare, eulogizing him as the poet of humanity, an inimitable creator in the psychological field, one whose power seems miraculous, being the product of some transcendent law whose operations have been veiled in mystery. To him alone the Homeric adjective "myriad-minded" has been applied with more justice and exactitude of speech than was apprehended. How did Shakespeare attain such wonderful knowledge of human nature? Why is it that he was able to depict every phase of character so that whether he chooses a scullery boy or a royal prince, an Englishman or a Moor, men and women drawn from his own day or from remote history, all are instinct with life? They are his brain-children, begotten not made; they think and talk and act, each a consistent personality. What is the secret of his power and breadth? Such are the questions which a world in marvel and delight, has asked and found no answer. Shakespeare could delineate so broadly because he involved so many entities whose experience he was able to reproduce with a power surpassing that of other writers. His mind was more retroactive and more broadly constructed. Every mind is made up of thousands of spirits—persons who have died in the natural world,—but he was a focal point of higher poetic energies. Such a manifestation of force on this line was necessary in order that there might be an ingathering of entities on all lines at the present time in the Messianic personality. In the physical cosmos energies on their way to the central sun meet those descending, and a rapid metamorphosis ensues. A certain star is visible in great brilliancy, then fades away as conjoining forces are transited to other points. The electro-magnetic combustion with resulting materializations and dematerializations prepares these forces for entrance into the central vortex. It is not claimed that Shakespeare was in unison with his interior life. His lapses from decency are due to the fact that he portrayed humanity in all its rottenness. Forces of a different character centered in Napoleon. He was a military leader and an organizer. He knew how to appeal to the dominant aspirations of the heart and make them subservient to one end—the construction of a great empire. By the institution of a judicious system of rewards, he aroused courage, zeal, and personal devotion. As some recent orator has reminded us, every private soldier in his army carried a marshal's baton in his knapsack. Ambition was keenly active but subject to discipline, restraint, and adjustment. The merit system prevailed. He recognized the futility of ambition divorced from love at St. Helena, when the caged lion said: "Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? upon force. Jesus Christ alone founded his empire upon love, and at this hour millions of men would die for him." There are rewards and penalties in God's kingdom, but the former come in fulfilment of the first commandment. Sought for themselves and not attained through the outflowing of the interior love, they become penalties. The race in its childhood obeys through fear. When it becomes a man it puts away childish things. Each phase is necessary. The fear of the Lord is the *beginning* of wisdom, but "perfect love casteth out fear." This perfection is only manifest with the Sons of God in the Holy Empire founded upon supreme love.

The Rev. Washington Gladden writing upon the "Outlook

for Christianity" in the June issue of the *North American*, touches upon the subject of Biblical criticism. He says there is reason to hope that the Bible may yet prove, under the new theories of its origin, a better witness for God than ever before, "It is well that He should not any longer be held responsible for the human crudities and errors which it contains." The function of the "higher criticism" is apparently that of a benevolent society to exculpate the Creator and lift from his shoulders the onus of scientific inexactitude. If God tried to find men suited to his purpose and failed, why of course it is not His fault. He is not answerable for the "mistakes of Moses." The Creator would have been glad to set forth the Copernican system and show that He understands the universe as well as modern astronomers who say that larger and larger telescopes show us only new suns and solar systems. Not being able to find anyone to indite His messages for him, he did the best that he could under the circumstances with the result, as Dr. Gladden says, that the different parts of the Bible are not of equal value. Where it does not conflict with the dicta of modern science, it is true. Where it does so conflict, it is false, and the honor of this discovery rests with the higher critics unto whom are now committed the oracles of God. But there are difficulties connected even with these views as put forward by the "new theology." One of them arises from the fact that astronomers and "scientists" are beginning to disavow many of their own theories. Later investigations have convinced them that many of their claims are false. Now if modern science is so undecided, who shall tell us what portions of the Bible it is safe to keep as truth, and what should be discarded as error? Does not this dilemma imply a necessity that the mind which wrote the Bible should explain itself? After the early church had been baptized, St. Paul wrote: "We have the mind of Christ." The early Christians must have understood the Bible, but if present-day Christians are in so much doubt concerning its veracity, the mind of Christ can be no longer in the church. Is not the time ripe for a new revelation of divine wisdom? Does not this argue the necessity for another baptism?

Beauty in the physical world culminates in the sky, with its magnificent cloud effects. Artists and poets have tried to paint upon canvas or portray in words the hues of sunset and the glorious tints of dawn. Here it is permissible to lay on the colors with a lavish hand. It is only necessary to imagine what the world would be without these prismatic refractors of sunlight, in order to realize how much pure joy can be found in watching the shifting masses of ethereal cloud-form. A great price is set upon the works of the "old Masters," and they pass over to the galleries of the rich where only a few can see them, but the wonderful pictures of Nature are free to the poorest waif. Everywhere in the cosmos beauty is associated with use. The mystery of the early and latter rain is enfolded in the cloud. The common theory of cloud formation is incorrect according to genuine science, because it does not involve alchemical change. Vapor does not rise, collect in masses, and condense in drops. Being heavier than air, the smallest atoms of water cannot ascend as claimed. Vapor or moisture is engendered in the air. At the junction of the air and water surfaces, as well as at the junction of our atmosphere with the sea of hydrogen above, combustion takes place with a creation of levic and gravic energies. Wheresoever these ascending and descending energies meet, clouds are formed by alchemical union. They do not seem to rain continually as is the case, be-

cause the particles are sometimes metamorphosed into energy again as they fall, and the precipitate does not pass below the edge of the mass of vapor. In other words, clouds result from a swift metamorphosis of energies in a vortex. It is fitting that the most beautiful of natural phenomena should be used in the Scriptures to symbolize the culmination of divine history. "He cometh with clouds, and every eye shall see Him," is the image under which the dazzling phenomenon of the reappearance of Christ in the Sons of God in glory and power is depicted.

The art of civilization is to destroy the instincts of the natural man and create those of the Deific man. Universal arbitration does not imply perfect civilization, because so long as the necessity for such a court exists, the animal passions are not exterminated. Luxury and magnificence only tend to multiply the material desires so that man is tenfold the slave of self. History shows that hideous barbarities, such as gladiatorial combats, tortures by fire and rack, exposure of the sick and aged to die upon an island in the Tiber, wage slavery and degradation of woman, may accompany increase of comfort and super-refinement of taste in certain directions. The art of civilization is to transform not to reform humanity. The science of transformation is the key to the social problem. The Indian is not civilized by wearing American clothes instead of a blanket. Neither is the woman who buys a necklace like Marie Antoinette's while the populace is starving. To make civilians of men is to bring them to a point where they find genuine pleasure in subordinating private interests to the interests of the state. True civility does not consist in exchanging the amenities of society while the heart is corrupt. It is the spontaneous outflowing of love to humanity which has but one origin—love to God. The close of the iron age shows the climax of barbarity. Civilization comes in with the Golden Age.

When the end of the school year comes with the long, hot days, the children in the public schools are so tired that their teachers who are also weary, can hardly hold them to the tasks in hand. From five to six hours a day for ten months they have sat in the schoolroom, receiving instruction on a great variety of subjects. Now they are mentally and physically exhausted. This lassitude is very dangerous in the case of delicate, highly organized pupils. Sometimes they never rally from the effects of overcrowding during the years of growth, when Nature's efforts to develop the individual require the most judicious aid. It would be better to shorten the school year so that work may end before the heated term begins, or to curtail the average number of hours of attendance so that the mind may expand gradually without forcing, and instruction become a genuine means of re-creation.

Is there progress in heaven? Hearst's *Chicago American* proposes this query in a recent Sunday edition, and discusses the subject in consonance with the theory of a limitless universe. Koreshanity reasons logically, that limitless progress is impossible since the divine mind itself, being the container of all knowledge, is limited by that sum just as a circle is limited by its circumference. When God reaches the amplitude of wisdom, he knows *all* things. The limit of progression being reached, the Ancient of Days becomes the child Jesus; the Father becomes the Son. This concept involves that of the fourth dimension of matter, the point of terminal transformation to opposites. A law in one domain has a correspondent action in every other. Herein the coherence of the Koreshan System is apparent.

The love of God is the Comforter, the Holy Spirit. The Lord's loving desire to comfort the church, which means to en-

dow it *with strength*, was so great that he endured the cross—not simply the physical agony of crucifixion, but the crossing of his pure life with that of sinful humanity. The love of the Lord led him to sacrifice every earthly tie and every material desire for the welfare of his people. He asked none of his Disciples to drink from a cup more bitter than the one he drained. He made himself of no reputation and despised the shame. He went away in order that the Comforter might come. The reciprocal longing between Himself and his Disciples was so strong that, added to the hate of those who denied him, it consumed the physical atoms of his body and converted them to Holy Spirit.

The press chronicles another victim to the gold fever. Joseph Ladue, the founder of Dawson City, upon whose land gold in the Yukon region was first discovered, has just died of consumption contracted in the severity of the northern latitude. With a rich harvest from the gold fields, so that his estate is worth millions, he brought back the germs of death. All that a man hath, yea, life itself will he give in exchange for fortune. The early Christians braved death in the most cruel forms for the sake of their religion. The Christians of today will sacrifice all in the exercise of their cult—the worship of the Almighty—not God, but the Dollar.

If the term individual be taken in its actual not in its accepted signification, it refers to the undivided or biune state—that of Deity where the male and female principles are blended in one form. It is commonly used as synonymous with the term person, to designate ordinary men and women who are not individuals in the true sense. The familiar phrase individual responsibility is really a solemn promise or engagement entered into *again* (*re-sponsio*) by the undivided Being. The promise of conjunction is the agreement between God and man. They are mutually interdependent, so that neither could dispense with the services of the other.

It does not require an alarmist to note the insecurity of the United States in its foreign relations. The attitude of all the great powers is menacing, because this country has risen in commercial importance like a constellation blazing out in fresh splendor. There is danger at home and there is danger abroad. Let us lose no time in consolidating reciprocity treaties with other nations, and establishing relations of friendship and international agreement. A single rash move might involve us in a disastrous war with our neighbors. Civil war must come. Let us beware lest both be precipitated upon us at the same instant.

When the curse is lifted and industry is substituted for labor in the new age, child labor will be no more, but the performance of various uses suited to their years will be a means of healthful enjoyment to the children. In some kindergartens useless and flimsy toys are made, when by the exercise of ingenuity on the part of the teacher, objects of utility might come from the children's hands. The waste in every department of society will cease when the divine economic order is instituted.

Who shall say, "I am holier than thou," when *all* have sinned and come short of the glory of God in seeking the glory of self?

The love of heavenly things and divine uses must be implanted in man from above.

Individual responsibility is God's promissory note.

Understanding generates compassion not scorn.

Editorial Discussions and Miscellany.

Continuity of Life in the God World.

Do we suffer for ages in attaining perfection only to remain in the God world a certain time, and are we ultimately swept back into matter to circle around again?—AN INQUIRER.

No. You will awake to your eternal consciousness. Upon reaching that state, you will find that what you have attained will live in the God world without any break in the continuity of being. This is eternal life, dwelling in life without any future interruption. If life is eternal in the future without end—then that life is without beginning; hence it is said, without beginning of days or end of years. The activities in the God world result in friction and waste—the waste being precipitated into the lower lives by grades. The first precipitation is into the highest angelic heavens; the second, into the second angelic heavens, the third into the third heaven, and the fourth into the common life. This is true on general principles, though each heaven has many degrees of descent. Absorption of your ascending life into the eternal consciousness is no loss of identity, and from it there is no more descent of the egoistic consciousness. The Sons of God precipitate germs of regeneration. This is done at the time and point of conjunction. —BY KORESH.

The Passing of the Old World.

EDITOR FLAMING SWORD:—There are two passages in the New Testament that I cannot quite explain satisfactorily to myself; if you can spare time and space, I will thank you very much for explaining the same:

(1) Mark xiii: 29-31: "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away."

(2) Second epistle of Peter iii: 10: Is this dire prophecy to be fulfilled literally or only typically? A full answer to the above questions will be greatly appreciated. Respect.—H. C. C., Springfield, Mass.

(1) The prophetic utterances of the Lord in this chapter are brought to a focus in verse 26, where he specifically declares that then,—that is after the events which he has foretold, "they shall see the Son of man coming in the clouds with great power and glory." The glory and power of the Lord have not been manifest during the Christian age in the declension

of the church. They will not be manifest until he comes in the Sons of God. In verse 30, the word generation means this bringing forth, and it refers to the Lord himself who was the first-begotten from the dead, the first-born of every creature, generated during the entire Jewish age.

This generation (meaning Himself) shall not pass, (Greek, come, go along, draw near) (in the Sons of God *regenerated* from Christ) till all these things be done. Heaven and earth shall pass away; heaven refers to the spiritual heavens gathered as a scroll into the Lord and disseminated as Holy Spirit in his translation, and planted in the church. At the close of the Christian age the spiritual heaven, or the New Jerusalem, is gathered into the Messenger, the fore-runner of the Sons of God, and *draws near* in him. Earth refers to the Messenger himself, in whom the heavens are enclosed as the spherical heavens in the cosmos are enclosed in the cellular earth.

The Messenger shall come with the doctrine of life, but my words (logos) shall not come until later,—when the time is ripe, when all signs have been fulfilled. The *words* of Christ are those who become the Logos as he was the Logos. The ultimate interpretation of the Lord's sayings is here given. In a secondary sense, it may be said that verse 26 refers to His coming on the day of Pentecost in the baptism of that age; also that verse 31 refers to the Lord's passing away in his theocrasis, when he entered into the church. Both the primary and secondary renderings are correct, but each should be kept distinct.

(2) This prophecy is to be fulfilled literally, but in the domain of humanity, the human world. The physical earth is continually burning, and the physical heavens are continually passing away. In an exterior sense this is true of humanity, but a specific conflagration is here meant when the Messianic personality of this age will be theocrasised as Jesus was theocrasised. Those who believe in his doctrines will be literally consumed in an electro magnetic combustion, which has been scientifically set forth in THE FLAMING SWORD and in all Koreshan literature. —BY LUCIE PAGE BORDEN.

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ERRATUM.

In the issue of THE SWORD for June 14, at top of page 9, read French woman for French king.

New Slave Market.

Familiar Scenes from the Field of the Competitive System; Slaves Sold to Lowest Bidders.

We are all familiar with the process whereby the Negro was put upon the auction block and knocked down to the highest bidder, but not so familiar as to how the competitive slave is compelled to bid himself down to be purchased at the lowest bid. But here is the picture:

Behold a slave market of the competitive system. A throng of idle, anxious-looking toilers. In the center a well-dressed citizen. "Listen," he says, "I want an employe. How low do I hear you offer yourselves? Put yourselves down! There are 100 of you. I want only one. What do I hear you bid?"

A man comes forward, a man of middle age, yet sound in life and limb and well skilled for the task. He has a wife and little ones to support, he must therefore consider them in his bid—his bid must be high enough to take in their support. He offers himself for two dollars per day.

"Two dollars per day is bid," says the man dealer; "why, this is preposterous. Two dollars per day is outrageous. You must come down lower than that; this is a good job. You can get something to eat and wear out of this job. Thousands would jump at this job. It is a grand opening for a young man. Going at two dollars! Do I hear a dollar and a half?"

"Dollar and a half," bids a slave, a young man who has but lately married, and who has but himself and wife to support.

"A dollar and a half," cries the man dealer. "Remember it is your last chance. The rolling mill shut down last week, harvest is over, building is dull, manufacturers complain that sales are light and that the people are not buying their goods. This is your last chance. Get down lower than a dollar and a half."

A young man, unmarried, and devoid of encumbrances—encumbrances is a term wherewith rent, interest, and profit designate the family of a poor man, for individualistic selfishness, opposed to life, is opposed to families—having no wife, no children to support—bids one dollar per day.

"Now you are coming down to business. But you can get down lower than this. There will be a few more lockouts next week; a general strike may be ordered along the line; get down if you want to get through the winter. A dollar a day, I am bid, do I hear a half?"

A swarthy-looking man from a far-away land, friendless and alone in a strange country, whose needs are extremely pressing, whom oppression has accustomed to extreme economy, bids seventy-five cents per day.

"Now I hear you talk. You are coming

down to cents. But you can get down lower than that. You would not get a tenth of that in some countries. Going at seventy-five cents."

Then a little yellow man, with receding forehead and protruding jaw, with his hair plaited down his back into a long, rattish looking tail, and the corner of whose eyes are relationally perpendicular, speaks in foreign accent, saying:

"Me catchum job at fifty cents per day; me no wifey, no chillem, no Sunday—no nothing. Me sleepum floor, eatum rice,—live all same rat. Takem me fifty cents a day."

"Gone!" cries the man dealer.

Then the wretch with the wife and family, the young man with the young wife, and the unencumbered man walked away out into the streets, past the stores, with their windows temptingly decked and arrayed with the comforts and necessities of life—comforts and necessities which they and theirs want and need so much. And the competitive shopkeepers watch them going by and wonder why they do not come in and purchase. When the morale of all this is examined into, it will be readily seen that each slave is put into antagonism with his fellow slave, that the slaves of each country are not only thus arrayed against the slaves of their respective countries, but that the slaves of one country are thus arrayed in hostile conflict against the slaves of another country, until the barriers of hate are raised up between man and man.—From "Civilization Civilized."

* * *

One Literary Catastrophe.

Destruction of China's Encyclopedia by Looting Christians, an Irreparable Loss.

News comes that the Orient has been robbed of its most famous collection of knowledge, the monumental "Encyclopedia Maxima." A writer in an English magazine briefly describes this splendid Chinese encyclopedia, whose destruction, he says, "is the most appalling literary catastrophe the world has ever seen." In 1403 the third Emperor of the Ming dynasty, Yung Lo, issued a commission to Hsieh Chin, the leading scholar of the day, for the preparation of an encyclopedia. With the assistance of 146 colleagues, Hsieh Chin finished his work in a year and four months, and laid it before the throne.

It did not at all satisfy the Emperor, who thereupon issued a new commission, in which Hsieh Chin appears as one of three commissioners, with directors and a staff of assistants, making 2,169 persons in all. The idea was to collect together all that had ever been written on the Confucian canon, history, philosophy, and general literature; and by the end of 1407 a compilation was submitted which immediately received the stamp of imperial approval, and was named the "Great Standard of Yung Lo."

This work ran to no fewer than 22,877 separate sections, and was bound up in 11,100 volumes, each half an inch in thickness; so that, were all the volumes laid flat one upon another, the column thus formed would reach a height of 450 feet, or nearly forty-six feet higher than the top of St. Paul's. Each section contains about twenty leaves, making a total of 917,480 pages for the whole work.

Ever since Pekin was first opened in 1860, all applications from foreign scholars to be allowed even to view such an interesting relic have always been curtly refused. China has now lost her treasure through the misguided violence of her own sons; while the only hands stretched forward to save it from destruction were those of the foreigners from whom it had been so jealously withheld.—Pittsburg Dispatch.

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

The World's News.

June 26.—Leipziger bank has suspended payment.—International congress of Vegetarians in session in London; vegetable diet urged as cure for drunkenness.—Death of Rev. Joseph Cook at Ticonderoga, N. Y., at the age of 63.—Successful test of wireless telegraphy from ship Kaiser Wilhelm der Grosse.—Lightning strikes College of Physicians and Surgeons in Chicago.—2,000 christian scientists visit Mrs. Eddy.—15 persons killed in wreck on Wabash R. R. near Logansport, Ind.—J. E. Tilt, president of Chicago shoe factory, plans ideal town for workmen at Endicott, N. Y.—June 27.—Heat continues with many deaths and prostrations.—Four of Dowie's followers holding meeting in Evanston, Ill., are pelted with rotten eggs and driven out of town.—J. Pierpont Morgan offers over one million dollars to found new medical college at Harvard in memory of his father.—Ten high school students at Mt. Vernon, N. Y., hazed by Cornell students who tied them to trees in woods.—Another cloud burst over West Virginia coal fields; loss of property heavier than on Sunday.—2,000 soldiers from Manila arrive at San Francisco.—Edwin Gould comes to relief of Seventh National Bank of N. Y.—Harvard-Yale boat race.—Ocean liner Lusitania wrecked near Cape Race; no lives lost.—Paris-Berlin automobile race.—June 28.—Comptroller Daves forces Seventh National Bank of N. Y. to close; criminal prosecutions expected to ensue.—Cuban electoral commission adopts universal suffrage.—Renewal of massacres feared in Armenia.—King Edward proclaims that his coronation will take place in June next.—Coal tax bill passes British house of commons.—Miner Joseph Ladue, founder of Dawson, Alaska, and discoverer of Klondike gold region, dies of consumption contracted in northern climate.—Philological library of 15,000 volumes collected by Prince Louis Lucien Bonaparte, nephew of Napoleon I, is bought by Newberry Library of Chicago.—June 29.—Death of Judge William A. Woods of United States Circuit Court of Indiana.—Marquand & Co. of New York City assign; \$8,000,000 liabilities.—Knights of Labor hold secret meetings to decide on plan of action.—Many accidents in the Paris-Berlin automobile race; Frenchman still leads.—Hot debate on subject of religion in Spanish Chamber of Deputies.—Felix of Paris goes into bankruptcy.—M. de Giers, Russian minister to China, removed from his post.—Lord Wolseley calls United States army finest in world of its size.—Dowie summoned on charge of not taking out hospital license.—President Gompers of Federated Labor Union thrown from street-car has concussion of brain.—National socio-political conference in Detroit.—Chinese Court prepares to pay indemnity as soon as possible.—Corn crop suffering.—June 30.—Starin line excursion steamer Mohawk

strikes rock off New Rochelle, N. Y., and sinks in 20 minutes; 900 passengers all saved.—Fournier wins automobile race to Berlin.—Suez canal will be lowered to 31 feet and lighted by electricity.—Lieut. Taylor, of twenty-fourth infantry, claims credit for capture of Aguinaldo.—Belgian house considers annexation of Congo Free state, now belonging to King Leopold.—Great strike of amalgamated iron workers; same pay demanded for non-union men as for union workers.—July 1.—Wife of 17 a suicide.—Records show yesterday registered greater heat than any June day since 1872; mercury at 97 in Chicago.—Financial depression in Germany.—Empress Dowager afraid to return to Peking.—Dr. Herron denounces marriage system.—Sixteen deaths from heat and 26 prostrations in New York City.—Fifty thousand employees of American steel companies ordered to strike.—City National Bank of Buffalo closes its doors.—Evangelist Dawson ducked in lake at Madison, Wis.—July 2.—Lightning bolts kills eleven in Chicago.—Death of Senator Kyle, of South Dakota.—Cyclone damages buildings and fruit near Appleton, Wis.—President signs commission of Judge Taft as Governor of Philippines.—Indianapolis physicians and others charged with conspiracy to obtain fees from fraudulent certificates of insanity.—Great Trust in soft coal projected.—Carnegie offers Detroit \$750,000 for new public library.

* * *

The Flaming Sword's Exchanges.

The Arena.—Prof. Frank Parsons opens the July *Arena* with an essay on the Great Movements of the Nineteenth Century. They fall, he says, into two opposing groups, one tending to universal good, the other to the selfish exaltation of a few persons. A panegyric upon the intellectual and material progress of the world follows. In regard to women, the writer admits that "under most governments they are still classed with infants, idiots, and criminals," but he thinks that upon the whole, in spite of new developments in monopoly and fraud, justice along all lines has been greatly extended in the past hundred years. The remainder of the issue is devoted to thoughtful reviews of leading topics. 25 cents a copy; \$2.50 a year. Alliance Publishing Co., 569 Fifth Avenue, New York City.

The Cosmopolitan.—Six full-page illustrations show examples of recent art. The stage is represented by a study of Ellen Terry, and The Balcony Scene in Romantic Art. Bret Harte contributes a story of Western life: A Mercury of the Foothills. J. Holt Schooling discusses the progress of population under the caption: When Will the World Be Full? This article embodies many interesting points, and is a valuable addition to the "fiction number." The Great Texas Oil Fields are described by Edward R. Treherne. 10 cents a copy; \$1.00 a year. Irvington, New York.

Two Famous Yachts in Colors.—Public interest in the great international yacht race, to be held in September, broadens as the date for the contest approaches. The issue of *Leslie's Weekly*, dated July 13th, and out next week, will contain a beautiful double-page drawing in water

colors, of our cup defender and the *Shamrock II.*, racing at full tilt off Sandy Hook. The drawing is by the famous marine artist, FRANK H. SCHELL, and is handsome enough to frame.

Leslie's Monthly.—The midsummer number offers much variety in the way of fact and fiction. The Great Log Jam; Historic Fort Monroe; The Abbey of Gethsemani, and Leaves from the Autobiography of a Russian Student are among the descriptive articles. Eden Philpott's novelette is concluded, and the serial by Samuel Mervin continues. 10 cents a copy; \$1.00 a year. Frank Leslie Publishing House, 141-147 Fifth Avenue, New York.

Suggestion.—The first of a series of articles on the Frauds of Spiritualism appears in the current issue. The writer, Rev. Stanley L. Krebs, believes that some of the phenomena of spiritualism are genuine, but his experience has led him to uncover some of the tricks that impose on a credulous public. 10 cents a copy; \$1.00 a year. Suggestion Publishing Company, 4020 Drexel Boulevard, Chicago, Ill.

Journal of Magnetism.—This is the official organ of the Psychic Club, a group of persons interested in healing, thought-transmission, and all matters connected with psychic research. The July number has an excellent dissertation on Legalized Quackery. 10 cents a copy; \$1.00 a year. Magnetic Publishing Company, The Auditorium, Chicago.

The Interpreter.—The cover design adopted by this magazine is the soaring eagle, a type of the rational mind. The fact that the *Interpreter* is devoted to the presentation of the Cellular Cosmogony, should commend it to readers of THE FLAMING SWORD. Published and edited by Major Ogden Whitlock, 1645 Lawrence street, King Block, Denver Colorado.

Men and Matters.—This little periodical is published monthly, and contains portraits of leading business men, current topics, and a story or two. 10 cents a copy, \$1.00 a year. 320 Magazine street, New Orleans, La.

The Pope's \$500,000,000.

The wealth of the pope is estimated at \$500,000,000, and his personal income at \$2,400,000 a year. These figures are probably not very wide of the mark. The pope's various jubilees have brought him gifts from the faithful all over the world, of the estimated aggregated value of \$50,000,000. His holiness has from time to time invested his surplus income in United States government bonds, and his present holding is estimated at \$6,000,000. The cash reserves of the holy see are estimated at \$50,000,000, invested for the most part in American, British, Italian, Belgian, and French government securities. The interest on all this capital has for the past 23 years been accumulated and invested in various directions, with the result that the holy see was never in a more satisfactory financial position than it is today.—*Exchange.*

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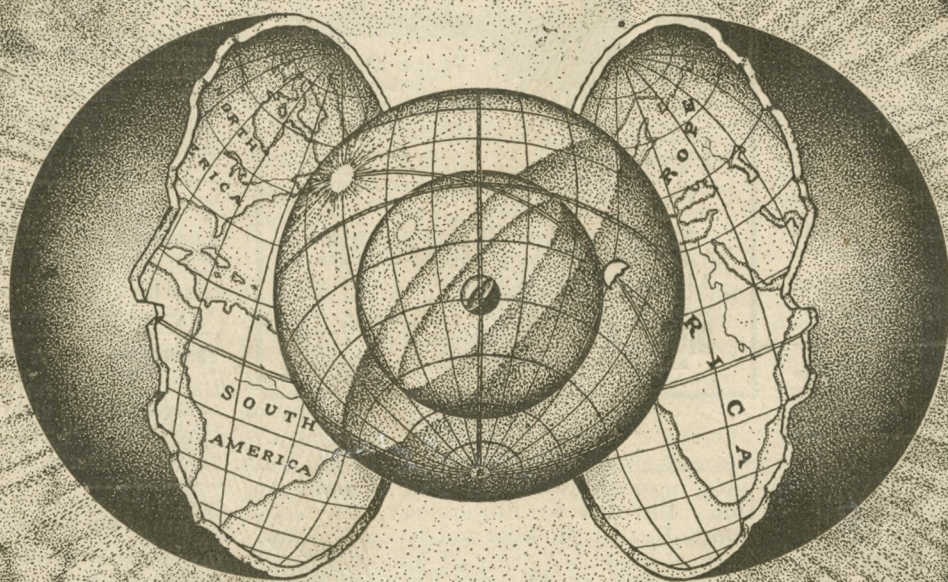
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